

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## -----Sahih Muslim ka Muqaddamah-----

Hamd-o-salaat ke baad **IMAM MUSLIM** apne shaagird **ABU ISHAAQ** ko mukhaatib karte hue farmaate hai:-  
**تعالى الله** tujh par rahem farmaay, ke tune apne parwardigaar hi ki taufeeq se ye zikr kiya tha, ke **Rasul Allah ﷺ** se jo ahadith marwi hai un tamaam ahadith ki talaash wa justaju ki jae, jo deen ke usool aur uske ah'kaam jo sawaab wa a'zaab aur ragbat aur khauf yaani fazail wa akhlaaq ke muta'lliq hai. Aur tum weh tamaam ahadith un mustanad asnaad ke saath chaahete ho, jinko ulema-e-hadith ne qubool kiya hai. **تعالى الله** tum ko hidayat de ki tumne us baat ka iraada zaahir kiya ke mein is qism ki tamaam ahadith ka ek majmooa'h tayaar kar ke ikhtasaar ke saath tumhaare liye jama' kar du.....**تعالى الله** tumhe i'zzat a'taa farmaaye, jab meine tumhaari iss farmaash par gorr kiya aur uske anjaam ki taraf tawajjoh ki, aur **الله** kare uska anjaam achchaa ho, to mujhe yeh andaazah hua keh aur logo se pehele khud mujhe bhi ye majmooa'h tayaar karne ka faaida hoga.....  
 .....mazbooti aur sehat ke saath thodi si haditho ko yaad rakhna zyaada aasaan hai, khaas tor par un logo ke liye jinhe sahih aur ghair-sahih haditho mein tameez haasil hi nahi ho sakti, jab tak ki doosre log unko bataa na de.

Pas..! aisi sooratchaal mein thodi ta'daad mein sahih riwaayate jama' karne ka iradah karna, bahut zyaadah ta'daad mein da'if riwaayate jama' karne se zyaadah behtar aur mufeed(beneficial) hoga.....

[1]-Weh log jin par aksar muhadditheen ne taa'n kiya hai jaisa ki Abdullah bin Masoor, Abu Ja'far Madaanee, Amru bin Khaalid.....waghairah. [2]-Aur un jaise doosre log jin par ahadith ghaddne ki tohmat( accusation; allegation; aa'rop; ilzaam) hai. [3]-Aur weh log jo azkhud hadithe banaane mein badnaam ho chuke hai. [4]-Aur isi tarah weh log bhi jinki aksar hadithe munkar ya galat hoti hai, to esey tamaam logo ki riwaayato ko hum apni kitab mein jamaa' nahi karenge. Usoole hadith ki istalaah (term) mein munkar us shakhs ki hadith ko kahate hai, jo sikaa aur kaamilul hifz raawiyo ki riwaayat ke khilaaf riwaayat kare ya uski haditho ki kisi ne bhi muwaafqat (consensus: aam sahmati; generally agreed by conform) na ki ho. Pas..! jab aisi soorat-e-haal ho, to weh raawi [ Matrook (discarded)-al-ahadith (where, narrator is blamed for a lie in his routine talk also for fisq, carelessness) ] ho ga aur uski ahadith muhadditheen ke nazdeek qaabil-e-qabool aur qaabil-e-a'mal nahi hogi.

Isi tarah agar tum kisi ko dekho keh, weh Zuh-ri jaise buzurg shakhs, ya Hishaam bin Urwa jaise azeem shakhs, jinki riwaayaat ahle-ilm ke yaha bahut mash-hoor aur pheli (spread) hui hai....., se aisi riwaayat bayan kare jis riwaayat ko unke mash-hoor shaagirdo mein se kisi ne bhi bayaan na kiya ho aur ye raawi sahih riwaayaat mein unke mash-hoor shaagirdo ka shareek bhi na raha ho, to aise raawi ki hadith ko qabool karna jaaiz nahi.

Humne riwaayate hadith ke silsileh mein muhadditheen ke mazhab ko bayaan kar diya hai, taakeh jo log usool-e-hadith se waqif nahi hai, un mein se ahle-taufeeq ko yeh ibtadaai(starting) ma'lumaat haasil ho jaae.....

Ae, **Shaagird-e-a'zeez..!** in tamaam upar mazkurah (zikr ki hui) baato ke ba'd **تعالى الله** tujh par rahem kare, jab humne da'if aur munkar ahadith ko alag karne mein un logo ki galtiyo ka jaaiza liya, jo log khud ko muhaddith qaraar dete hai, to dekha keh, ye log sirf sahih aur mash-hoor ahadith par iktafa (quality of being: adequate; suitability; sufficiency) karne ki bajaay, raawiyo se bhi ahadith naqal kar rahe hai, jink e bewaqoof (gulled; fools; murkh) aur ghair mustanad (not authentic) hone ko ye khud bhi maante hai.....Ab jo log majhool (faceless; jis ki koi shanaakht na ho; nameless; characterless) aur da'if sanado ke zariye in munkar(inkaari) riwaayato ko naqal karke khaamiyo se na-waaqif a'waam mein phela rahe hai, to hamaare dil mein ye chsaas paida hua keh,

Ae, **Shaagird-e-a'zeez..!** hum teri [sahih ahadith ko jama' karne ki] farmaash ko zaroor pura kare .....

**Yad rakho..!** **الله** tumhe taufeeq de, ye baat achchhi tarah zehen-nasheen karlo ki har muhaddith jo sahih aur ghair-sahih haditho ki pehchaan, sikaa (trusted narrator) aur ghair-sikaa raawiyo ki ma'rifat (insight knowledge wisdom; recognition) rakhna hai, us par waajib hai keh, weh sirf aisi ahadith naqal kare jin ki asnaad (sanade; chain of narrators) sahih ho aur un ke raawiyo mein se koi raawi bhi jhoota (liar; false sayer), bida'ti(innovator) aur sunnat ki mukhaalif karne waala na ho, ya us raawi ka a'eb

(defect; imperfection; weakness; blemish:naqs) faash na hua ho, aur humaare is qol daleel aisi hai ki koi bhi uska mukhaalif nahi hai, aur weh hai : [ **Surah al Hujat 49:6** ]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

**Tarjumah** : “Ae, imaan waalo ! agar tumhaare paas koi faasiq(disobedient) shakhs koi khabar laaey to khoob tahqeeq kar liya karo (aisa na ho) keh tum kisi qaum ko laa i’lmi mein (naahaq) takleef pahuncha betho, phir tum apne kiye par pachhtaate reh jaao.”

\* - **Yaad rakho..!** muhadditheen ke nazdeek faasiq ki riwaayat usi tarah mardood hai, jis tarah keh aa’m logo ke nazdeek uski gawaahi(testimony) ghair maqbool hai. Qur’an-e-hakeem se khabre faasiq ka ghair mo’tbar hona saabit hai aur us par hadith bhi gawah(witness) hai, keh munkar raawi ka riwaayaat bayaan karna durust nahi. Aur weh hadith wahi hai jo **Rasul** ﷺ shohrat ke saath manqool(brought) hai, keh jis ne i’lm ke bawajood jhooti hadith ko meri taraf mansoob( to attribute) kiya, weh jhooto mein se ek jhoota hai.

**Hadith no.-1 to 6 [muttafiq a’leh]** Hazrat Ali se, Hazrat Anas se, Hazrat Abu Hurairah se, Hazrat Mughairah bin Shu’bah se [radi **الله** a’nhum ajmae’n] :- **Rasul** ﷺ ne farmaaya : “Mujh par jhoot mat baandho, jo shakhs meri taraf jhoot mansoob kare ga weh jahannum mein daakhil ho ga.”

**Hadith no.-7 to 9 [muttafiq a’leh]** Hazrat Umar bin Khattab se, Hazrat Abu Hurairah se, Hazrat Hafs bin Aa’sim se [radi **الله** a’nhum ajmae’n] :- **Rasul** ﷺ ne farmaaya : “Kisi shakhs ke jhoota hone ke liye yahi baat kaafi hai, keh weh har suni hui baat ko aage bayaan karde.”

**Hadith no.-16** Hazrat Abu Hurairah se [radi **الله** a’nhu] :- **Rasul** ﷺ ne farmaaya : “Aakhir zamaane mein jhote dajjal log honge, tumhaare paas aisi ahadith laaenge jin ko na tumne, na tumhaare aabao-ajdaad ne suna hoga, tum aese logo se bachna kaheen weh tumhe gumrah na karde aur fitne mein na daal de.”

**Hadith no.-17** Hazrat Abdullah bin Masu’d [radi **الله** a’nhu] ka qol :- Hazrat Abdullah bin Masu’d farmaate hai, “keh shaitaan insaani shakal wa surat mein kisi qaum ke paas aakar unse koi jhooti hadith kehe deta hai. Aur jab log muntashir ho jaate hai, to un mein se ek aadmi kaheta hai keh meine aese aadmi se ye baat suni hai, jiski shakal se to waaqif hu lekin us ka naam nahi jaanta.”[yaani weh aadmi jiski hadith bayaan ki jaa rahi hoti hai, dar-asal shaitaan hota hai]

**Hadith no.-21** :- Hazrat Mujaahid bayaan farmaate hai : “Hazrat ibn A’bbas ne farmaaya keh, ek weh waqt tha ke jab hum kisi se ye sunte keh **Rasul** ﷺ ne farmaaya, to humaari nigaahe achaanak be-ikhtiyaar uski taraf lag jaati thi aur hum bade gorr se uski hadith sunte the. Lekin jab se logo ne da’if aur har qism ki ahadith bayaan karna shuru kardi hai, to hum sirf usi hadith ko sunte hai, jis hadith ko hum pehele se jaante ho.”[ke ye sahih hadith hai]

**Hadith no.-22** :- Hazrat ibn Abi Mulaikah bayaan farmaate hai : “Meine Hazrat ibn A’bbas ko likha keh mere paas kuch ahadith likhwaar kar posheedah(invisible) tor par bhejwaade. To Hazrat ibn A’bbas ne farmaaya : Mein iss ladke ke liye ahadith ke likhe hue zakhirey mein se Sahih Ahadith ko hi muntakhab karke bhejunga. Phir Hazrat ibn A’bbas ne Sayyidina A’li ke kiye hue faisley mangwaay aur un mein se ba’z baate likhne lage aur ba’z baato ko dekh kar farmaate jaate : **الله** ki qasam A’li ne ye faisla nahi kiya tha. Agar weh aisa karte to khud bhi raahe-raast se bhatak jaate.”[yaani ba’z logo ne Sayyidina A’li ke faislo mein tahreef kardi thi]

**Hadith no.-24** :- Hazrat Abu Ishaq farmaate hai, “keh Hazrat A’li ki wafaat ke ba’d jab logo ne unke kiye hue faislo ko nikaal kar dekha, to Sayyidina A’li ke saathiyo mein se ek saathi ne farmaaya : **الله** inko [yaani tahreef karne waalo ko] tabah (destroy) kare keh inhone kaise kimti i’lm ko bigaad daala hai.”

**Hadith no.-27** :- Hazrat ibn Seereen ne farmaaya keh, “pehele log asnaad ki tahqeeq nahi kiya karte the, lekin jab deen mein bidaa’t(innovation) aur fitne daakhil ho gaey, to logo ne kaha keh, apni-apni sanad (chain of narration) bayaan karo, pas.! jis hadith ki sanad mein ahle-sunnat raawi dekhte to hadith qubool kar lete aur agar sanad mein ahle-bida’t ko dekhte to hadith chhod dete.”

**Hadith no.-30** :- Hazrat Abdullah bin Zakwaan apne waalid se riwaayat karte hai, “keh meine Madinah sharif mein aise 100 aadmi paay jinke nek seerat hone pe sab muttafiq the, magar unhe hadith riwaayat karne ka aehl nahi samjha jaata tha, aur unki hadith qabool nahi ki jaati thi.”

**Hadith no.-32** :- Hazrat Abdullah bin Uthmaan farmaate hai, "keh meine Abdullah bin Mubaarak ko farmaate hue suna, keh isnaad-e-hadith deen ka hissah hai. Aur agar isnaad na hote to har aadmi apni marzi ka deen bayaan kar deta. Abu Ishaq Ibraheem bin I'saa farmaate hai : meine Abdullah bin Mubaarak ke saamne ek hadith bayaan ki.....Hadith sun kar unhone farmaaya : Ye hadith, kis ki riwaayat hai, meine kaha Shihaab bin Kharaash ki , to unhone farmaaya : keh weh sikaa (trusted narrator) hai. Phir unhone kaha Shihaab ne kis se riwaayat ki hai, meine kaha Hajjaaj bin Dinaar se, unhone farmaaya ki wo bhi sikaa hai, to unhone farmaaya ke Hajjaaj ne kis se riwaayat ki ? meine kaha keh, weh keheta hai ke **Rasul** ﷺ ne farmaaya. To Hazrat Abdullah bin Mubaarak ne farmaaya : ae..Abu Ishaq...! Hajjaaj aur **Rasul** ﷺ ke darmiyaan to itna taweel jungal[ yaani jamaanaah] hai, jisko te karte-karte untto(camels) ki gardane thak jaaey gi.[ yaani ye hadith to munqate' (link-missing) hai]

**Hadith no.-38** :- Abdullah bin Mubaarak ne kaha keh meine Sufyaan Thori se kaha keh aap I'baad bin Kathir ke haalaat se waaqif hai , keh weh a'jeebo-ghareeb ahadith bayaan karta hai, aapki uske muta'liq kya raaey hai, ke mein logo ko us se ahadith bayaan karne se du ? Hazrat Sufyaan ne kaha kyu nahi. Abdullah bin Mubaarak farmaate: jis majlis mein mere saam ne I'baad bin kathir ka aata to mein uski deen-daari ki ta'reef karta, lekin ye bhi kehe deta keh uski ahadith na lo.

**Hadith no.-40** :- Hazrat Yahya bin Saee'd bin Qataan apne baap se riwaayat karte hai, keh humne nek logo se baddh kar kisi aur ko jhooti ahadith bayaan karte hue nahi paaya. Imaam Muslim kahete hai : "Jhooti hadith unki zabaano se nikal jaati hai." [yaani weh log jaan boojh kar jhoot nahi bolte hai]

**Hadith no.-54** :- Sufyaan bayaan karte hai, log **Jaabir bin Yazeed al-Ju'fee** se us ke a'qeede baatilah ke izhaar se pehele ahadith bayaan kiya karte the, lekin jab usne apne baatil a'qeede ko zaahir kar diya, to logo ne usko hadith mein Mashkook (gahir yaqeeni ; doubtable) qaraar de diya aur us se riwaayat lena chhodd diya. Jab Sufyaan se kaha gaya keh us ne kis baatil a'qeede ka izhaar kiya tha ? toh Sufyaan ne kaha "raja't" ( the return; shia's creed ) ke a'qeede ka.

{**Note**:- Imam Abu Hanifa ka qol hai, sahih sanad se "Tarikh-e-Baghdaad" mein, ' keh meine **Jaabir bin Yazeed al-Ju'fee** se bada kazzaab roo-e-arz pe nahi dekha aur **A'taa bin Abi Raba** se zyada nek shakhs dunya mein nahi dekha. ★ Jiski waje se hum ye samajhte hai ke Abu Hanifa -ta'ba ta'baee'n the (who followed the followers), kyuki A'ta bin Abi Raba - ta'baee'n the, warna wo sahaabi ka naam lete, keh sabse nek meine usko dekha hai (yaani kisi sahaaba ko). ★ Aur unke liye (hanfi-ulema), phakki ye hai keh, "kashf al mahjoob (Revelation of the veiled)" mein Ali bin uthman Hujwiri also known as Data Ganj Baksh, inhone Abu Hanifa ko ta'baee'n mein nahi, taba-tabaaee'n ke chapter mein daala hua hai pdf-pg.-153, toh ye wo khud bhi maante the. Haala ke wo khud bhi hanfi the, balkah wo kehete hai keh, mein khawaab mein Huzoor ﷺ ki ziyaarat ki hai, Abbu Hanifa waale chapter mein likhte hai, "keh Nabi ﷺ ne Imam Abu Hanifa ko godd mein uthaaya hua hai, keh ye tera Imaam hai.", aur khaane kaaba' ke sehen ke andar. Aur ye waaqiya "Tazkiratul Auliya (biographies of saints)" mein bhi naqal kiya hai, Fariduddeen Attar ne Abu Hanifa waale chapter mein.}

**Hadith no.-55** :- Jarraah bin Maleeh kahete hai keh, meine Jaabir bin Yazeed al-ju'fee se suna, weh kaheta tha keh, Abu Ja'far [yaani- Imam al Baaqir bin A'li bin Husain رحمه الله] se riwaayat ki gai, **Rasul** ﷺ ki 70,000 ahadith mere paas mojud hai.

**Hadith no.-58** :- Sufyaan bayaan karte hai keh, meine suna keh ek aadmi ne Jaabir bin Yazeed al-ju'fee se **الله** ke iss qol ki tafseer puchhee. {**Surah al Yusuf** - 12:80 **فَلَنْ أُنَبِّئَهُ بِالْأَرْضِ حَتَّىٰ يَأْتِيَ لِي أَوْ يَخْضَعَهَا لِلَّهِ ۗ وَهُوَ خَيْرُ الْمُنَاجِمِينَ** } (.....)

**Tarjumah** : (..... aur us se pehele tum Yusuf ke haqq mein jo zyaad-tiyaa kar chuke ho), "so mein iss sar zameen se har gheez nahi jaaunga, jab tak mujhe mera baap jjaazat (na) de ya mere liye **الله** koi faisla farmaade , aur weh sabse behetar faislah farmaane waala hai."

\*To Jaabir ne kaha ke, iss ayat ki tafseer abhi zaahir nahi hui. Sufyaan ne kaha keh, usne jhoot bola. Humne kaha keh, Jaabir ki us se kya muraad thi, to Sufyaan ne kaha keh , "raafdee"(shia') ye kehete hai keh, Hazrat A'li baadalo mein hai aur hum un ki aulaad mein se kisi ke saath na niklenge yaha tak ki aasmaan se Hazrat A'li awaaz de keh niklo falaa ke saath. Jaabir iss ayat ki jhooti tafseer bayaan karta [ yaani "raja't"-(It is a popular shi'ite biliefs ; the late sayyid Murtadha great scholar of shia's said- "after reappearance of Imam Mahdi a.s, **الله** ta'la shall cause group of those ,had previously departed



from this world, to return to this world in order that they may be partners in the reward and glory of assisting him a.s and witnessing Allah's rule over the entire world, **الله** shall cause the enemies to return in order to extract revenge from them." ) ka baatil a'qeedah rakhta tha ] haala-ke, ye ayat to Yusuf عليه السلام ke bhaiyo se muta'liq hai.

**Hadith no.-64** :- Hazrat Hamaam ne kaha keh Abu Da'ood al A'maa, Hazrat Qatadah ke paas aaya jab weh chala gaya, to logo ne kaha keh iss shakhs ka daa'wa(claim) hai keh weh 18 badri Sahaabah se mila hai. Hazrat Qatadah ne kaha keh, ye taa'o'n(plague) se pehele bheek maangta tha, uska riwaayat-e-hadith se koi lagaa'o hi nahi aur ye iss fann mein guftugu karta hai.! **الله** ki qasam Hasan Basree aur Saee'd bin Musaiyab jaise taba'ee'n ne bhi siwaa'ey Sa'd bin Abi Waqqaas ke kisi bhi doosre badri Sahaabi se riwaayat nahi ki hai.

**[Note:-** Sa'd bin Maalik(Abi Waqqaas)-(born-595AD & embraced islam at the age of 17yrs., death-56H./674AD) (age-80 yrs.), wo sabse aakhri badri sahaabi the. ★ Iska matlab ye hai keh, Hasan Basree -Maula Ali r.a se nahi mile (mulaqaat munqate' hai), aur Hazrat Ali r.a bhi badri sahaabi the. Balkeh, Hazrat Ali r.a ne 24 sardaar qatal kiye huey hai. ★ Toh ye 'Tasawwuf' ka jo silsila hai, Hasan Basree se Hazrat Ali r.a tak jo jaata hai, ( wo kehete hai ke, Hasan Basree -Hazrat Ali r.a ke khalifa (successor) the.). ★ Conclusion:- Toh ye silsila asal mein jaali hai ( fabricated )..! }

**Hadith no.-79** :- A'li bin Mus-hir ka bayaan hai : Meine aur Hamzah (taba taba-taba'ee'n) ne **Abaan bin Abi A'iyaaash** se taqreeban 1000 ahadith ka samaa'(hearing) kiya hai, magar jab mein Hamzah se mila to unhone bataya keh, meine **Nabi ﷺ** ki khawaab mein ziyaarat ki, to **Aap ﷺ** ke saamne meine ibn Abi A'iyaaash se suni hui ahadith bayaan ki, to **Aap ﷺ** ne unme se 5 ya 6 ke a'laawah kisi bhi hadith ke Sahih hone ki tasdeeq nahi ki.

**[Note:-** **Abaan bin Abi A'iyaaash** -ye khabees hai, jise shia bhi kazzaab raawi maante hai. ★ Isine wo waaqiya ghaada tha, keh Hazrat Fatimah r.a ka qatal Hazrat Umar ne karwaaya tha. ★ Iski ek hi asal hai, ek hi kitaab hai, ek hi sanad hai-**Sula'im bin Qais Hilali (taba'ee'n)** ki. Ye kehete hai keh, ye Hazrat Ali r.a ke ashaab mein se tha jab Hajjaj bin Yusuf ne shiaaney Ali par zulm kiye toh ye chhup ke, **Abaan bin Abi A'iyaaash** ke ghar mein isne panha li. Puri zindagi uske saath raha, marte-marte wo kitaab uske hawaale ki, aur kaha keh, 'mein toh jaa raha hu, ye kitaab amaanat hai tere paas, ummat tak pahuchaani hai. Uske baad **Abaan bin Abi A'iyaaash** us kitaab se riwaate bayaan karta tha. Ab ye nahi pata keh, ye riwaayat us kitaab mein likhi bhi hui thi, yaa weh khud se bayaan karta tha. ★ Asal mein ye toh khud kazzaab raawi hai, toh iski koi authenticity nahi. ★ Ek aur riwaayat Musannaf ibn Abi Shaibah-32800 pesh ki jaati hai us waaqe' ki support mein, lekin ye Daif riwaayat hai. ★ Reason : isme ek raawi Zaid bin Aslam hai, jo Hazrat Umar r.a ka ghulaam tha. Aslam -Hazrat Umar r.a ke paas unke daur-e-khilaafat mein aya tha . Lekin ye (Aslam) jo waaqiya report kar raha hai, wo Hazrat Abu Bakr r.a ke zamaane ka hai. Aur us waqt Aslam -Hazrat Umar r.a ka ghulaam nahi tha. }

**Hadith no.-83** :- Hazrat Abu Naeem se jab Mua'llaa bin Irfaan ne Abu Waail ke hawaale se bayaan kiya keh, weh kaheta hai, keh humaaare saamne Abdullah bin Masu'd Jang-e-Siffeen ke moqe' par aaey the, to Abu Naeem ne Mua'llaa se farmaaya : kya Hazrat ibn Masu'd [ Siffeen se 2 saal pehele ] mar(death) jaane ke baad dubaarah zindah ho gaye the ?

**[Note:-** Kyuki jang-e-siffin toh hui thi 37 hijri mein aur Abdullah bin Masu'd 33 hijri mein faut ho gaye the. ★ Isi pe mein keheta hu keh, ye kehete hai keh: "Bayazid Bistaami (naqshbandi)(b.-191H./804Ad -d.-261H./874Ad)(age-70 yrs.) mureed hai -Imam Ja'far as-Sadiq (b.17 rabiul awwal 83H. - d. 25 shawwal 148H.) ke." ★ Magar, ye ghalat hai, kyuki- Bayazid Bistaami -Imam Ja'far ke 40 saal baad 191 hijri mein peda hue hai, aur phir wo ye kahe ke, wo unka mureed hai, sirf mureed nahi ! balke usne apni kuniyat bhi Abu-Yazid rakhi hui hai. ★ Aur isse bada turah ye hai keh, Bayazid ke marne ke 91 yrs ke baad Abul Hassan Kharqaani (352H. ~ 425H.)(shafai madhhab) peda hue hai. Jo kehete hai keh, ' Mahmood Ghaznavi (ruler of the turkic dynasty of ghaznavids, b.971 Ad -d.1030Ad) ne unke kurte se dua ki thi, unhone kaha ke badi thodi khidmat kii hai ..! , tu ye keheta keh, qoi qayamat tak kaafir na hoe (yaani koi kaafir na rahe sab muslim ho jaaey), written in tazkiratul auliya. ★ **Nabi ﷺ** ke mubaarak kurte se toh, aisi koi barqat zaahir nahi hui hai, ke sab muslim ho jae. Ulta, **Nabi ﷺ** ko toh kaha ja raha hai ke aap apne aap ko halaak karlenge, iss ghamm mein keh log imaan nahi laa rahe hai aapki daawat par. }

**Hadith no.-84** :- A'ffaan bin Muslim farmaate hai, keh Ismaai'l ki majlis mein the, keh ek shakhs ne kisi shakhs se hadith bayaan ki, to meine kaha keh, weh to ghair mo'tbar hai, to ek shakhs kahene laga keh, ae.. A'ffaan tum ne uski gheebat ki. Us par Ismaai'l ne kaha : isne gheebat nahi ki, balkeh(rather) hukm (law of hadith) bayaan kiya, keh weh hadith mein mo'tbar nahi.....

**Hadith no.-92, only concluding part :-** \*Imam Muslim farmaate : keh humne hadith ke raawiyoo ke baare mein, ahle-'ilm ke kalaam se da'if raawiyoo ki jo tafseel zikr ki hai, aur un ki riwaayato ke jin u'yoob(failure) aur naqaais(errors) ka zikr kiya hai, weh saahib-e-faraast ( understanding; wisdom; acuteness) ke liye kaafi hai. Agar weh tamaam tanqeedi aqwaal (qol) naqal kiye jaate, jo raawiyaan-e-hadith ke muta'liq, **U'lema-e-hadith** ne bayaan kiye hai, to ye kitab bahut hi taweel (lambi) ho jaati. Hadith ke Imaamo ne raawiyoo ka ae'b (kaami) khol dena jaroori samjha aur jab unse iske muta'liq puchha gaya, to unhone iss baat ke jawaaz ka fatwa (legal verdict) bhi diya. Aur yeh badaa hi aham kaam hai, kyunki deen ki baat jab naqal ki jaaey gi to weh hadithe :

- ① -Kisi a'mr(hukm) ke halaal hone ya haraam hone ke liye hogi. Ya phir weh hadithe :
- ② -Kisi a'mr ya nahi[ yaani nek baat ka hukm aur buri baat ki mumaaniya't ] ke liye hogi. Ya phir weh hadith :
- ③ -Kisi targheeb ya tarheeb [ yaani fazaail-e-a'maal aur wace'd-e-a'maal ] ke liye hogi.

[yaani iss baat se saabit hua keh, Imam Muslim رحمه الله ke nazdeek bhi da'if-ul-isnaad hadithe fazaail-e-a'maal mein bhi hujjat (ultimate proof) nahi hai]

\* Jab Hadith mein ka koi raawi khud sachcha aur a'maanat-daar na ho aur phir weh riwaayat bhi bayaan kare aur baad waale log us raawi ki kharaabi ke bawajood doosre logo ko, jo isko ghair-sikah(not trustworthy) ke tor par na jaante ho, us raawi ki koi riwaayat bayaan kardein aur uske ahwaal(haal; conditions, circumstances) par koi tanqeed(criticism) aur tabsirah(comment) na kare, to aise U'lema dar-asal muslim a'waam-un-naas ke saath khiyaanat aur dhokah karne waale shumaar honge. Kyunke un ahadith mein bahut si ahadith maudoo'(invented or fabricated) aur manghadat hogi aur a'waam ki aksariyat raawiyoo ke ahwaal se na-waaqifyat ki bina par un ahadith par a'mal shuroo' karde gi. To us tamaam ka gunah us raawi par hoga, jisne ye hadith bayaan ki ho gi.....

Sahih Ahaddith jinko mo'tbar(reliable) aur sikah raawiyoo(trusted narrators) ne bayaan kiya hai, iss qadar kasrat ke saath mo'jood hai keh, unki mo'joodgi mein in baatil (invalid) aur manghadat riwaayat ki mutallaqaa(bilkul hi; absolutely)zaroorat hi baaqi nahi rehti.....

Iss tahqeeq ke baad mein nahi, ye samajhta keh, koi bhi shakhs apni kitaab mein majhool (unknown; anonymous) aur ghair-sikah aur ghair-mo'tbar raawiyoo ki ahadith naqal kare ga khaas tor se, jabke weh sanad-e-hadith se waaqif bhi ho, siwaay us shakhs ke jo logo ke nazdeek apna kasrat-e-'ilm saabit karna chaahay aur iss maqsad ke husool(yaani haasil karne) ke liye, weh baatil (invalid) aur manghadat(man se ghadi hui) Asnaad(chain of narrators) ke saath bhi ahadith pesh karne mein zara khauf aur hich-kichaahat mahsoos na kare, taakeh log uske wasee-'ilm(vast-knowledge) aur zyadah riwaayaat jama' karne par use daad dein (praise; ta'reef kare). .....

Lekin, jo shakhs bhi aise baatil tareeqah ko ikhtiyaar kare ga, to Ahle-'ilm aur a'qalmand logo mein aise Aa'lim ki koi wuqa't(time) aur izzat (dignity) baaqi na rahe gi, **aur aisa shakhs A'lim kahelwaane ki bajaay Jaahil kahelwaane ka zyadah haqdaar hoga.**

① - **Mursal** :-[ yaani Taabae'n ki ahadith aur deegar munqate'(link-missing; discontinued chain) riwaayaat ] humaare aur Ahle-'ilm muhadditheen ke qol ke mutaabiq, hujjat(ultimate proof for an argument) wa daleel(reason; evidence) nahi hai.

② -Jo raawi **Tadlees** karne mein mash-hoor ho, us ke baare mein Muhadditheen, ye tahqeeq zaroor karte hai keh, weh jis shakhs ki riwaayat ki nisbat(related) kar raha hai fil-waaqe' us raawi ne us shakhs se hadith suni hai, ya sirf us ki taraf **Tadlees** ki nisbat(related) kar di hai, jabkeh haqiqat mein weh hadith kisi aur se suni hai. Aur us waqt ye tahqeeq karne ka maqsad tadlees ke marz ko door karna hota hai, taakeh agar waaqae' us raawi ne sanad mein tadlees ki ho to us sanad ka ae'b zaahir ho jaaey. Lekin, jo raawi **Mudallis** (tadlees karne wala) na ho, to Aa-immah-e-hadith us raawi ke sama'(hearing) ki tahqeeq nahi karte.....

[**Note**:- Aksar fiqh hanfi, Taba'een ke aqwaal par chal rahi hai. Aur jab koi **marfoo** ahadith inke khilaaf mein aati hai, to kehete hai, 'keh Taba'een ne bhi to kisi Sahaabi ki sohbat ki hogi na !'. Imam Muslim ne toh is baat ka radd(refute) kardiya hai, upar guzar-chuki ahadith ki roshni mein, keh baa'z aukaat shaitaan bhi hadith bayaan kar ke chala jaata hai, aur uski koi pehechaan nahi hoti. ★ Almost 300 or 350 raawi hai, jo mudallis the. Lekin hote sudooq aur sach-chey the, ke wo A'n ke saath hadith bayaan kar dete the. Isse ek ishaarah mil jaata tha, keh usne hadith bayaan karte waqt **Tadlees** ki hai.

★ Isi **Tadlees** ki wajah se, **Jame-Tirmizi** : 256 hadith (jo rafa'yadein ke upar hai), **Sufyaan Thori** ki Tadlees ki wajaah se riwaayat Daif hai, ke unho ne **A'n** se riwaayat kiya hai. Aur Baaz log kehete hai keh, unhone beech waale raawi ka naam chhupaaya, aur weh kehete hai keh, us raawi ka naam isliye chhupaaya ke wo Muhadditheen ke yaha Daif tha. ]

[Phir iske baa'd] .....Imam Abu al Husain Muslim bin al-Hajjaj Qushairi رحمه الله, hamd-o-salaat ke saath Sahih Muslim ka Muqaddamah mukammal karte hai.



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